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UNION

OF

Presbyterian Churches

IN THE

DOMINION OF CANADA:

A STATEMENT

OF THE STEPS WHICH HAVE BEEN TAKEN TOWARDS ITS CONSUMMATION, FOR THE
INFORMATION OF THE VENERABLE THE GENERAL ASSEMBLY OF THE CHURCH
OF SCOTLAND, SUBMITTED BY THE MEMBERS OF THE DEPUTATION FROM THE
SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH
THE CHURCH OF SCOTLAND, APPOINTED TO APPEAR BEFORE THE
ASSEMBLY, AT EDINBURGH, ON THE 20TH OF MAY 1875.

Montreal:

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1875.

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UNION OF PRESBYTERIAN CHURCHES.

MINUTE APPOINTING THE DEPUTATION.

The Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, at a Meeting held in Toronto in November, 1874, unanimously resolved, "That the Rev. John Cook, D.D., the Rev. John Jenkins, D.D., the Rev. Professor Mackerras, M.A., the Rev. Professor Ferguson, B.A., the Rev. Daniel M. Gordon, B.D., and James Croil, Esq., Agent of the Church, be and are hereby appointed to proceed to the next General Assembly of the Church of Scotland, for the purpose of assuring that Venerable Court of the undiminished attachment of this Church to the Church of Scotland, and of the deep gratitude which the Synod feels for the unvarying generous support which the Church of Scotland has rendered to the Church in Canada during its whole existence, and of conveying to the General Assembly full information respecting the present position of the negotiations which have been going on for the past five years, with reference to the Union of the Presbyterian Churches in the Dominion of Canada, and of the motives which have led this Synod to agree to the early consummation of this Union."

The Deputation thus appointed deem it respectful to submit the following statements to the Members of the General Assembly.

The first formal step taken by the Synod of this Church towards a reunion of the Presbyterians of Canada was in 1852, when (according to Synod Minutes for 1852, p. 20) "The Synod appointed Mr. McGill and the Hon. Judge McLean to draw up a minute expressive of the views of this Synod in regard to the importance and desirableness of greater union among the several branches of the Presbyterian Church in Canada." The minute thus ordered was presented, but no further action was taken at that time towards Union.

In 1860 (Synod Minutes, p. 43) "The Synod heard an overture from Dr. George on a Union between this Church and other Presbyterian Churches in this Province." It was resolved, by a vote of 31 to 17, "That a Committee be appointed to consider the subject, and to be ready to meet with brethren belonging to the other Synods to ascertain their views and feelings on the matter, and report to next Synod." The Report of this Committee was presented in 1861 (Synod Min., p. 25), but further action in the matter was postponed, on the ground that in the then "present circumstances, the proposed

Union could not be entertained without disturbing the harmony of this Church."

In 1866 the question was again brought before the Synod by overture from the Presbytery of Ottawa (Minutes of 1866, p. 22); but, owing to the disturbed state of the country arising from the Fenian agitation, and the consequent small attendance of members, the subject, although pretty fully discussed, was not at that time pressed by the advocates of Union.

The Confederation of the various Provinces which form the Dominion of Canada having been consummated in 1867, there naturally followed a strong desire for that Union of Presbyterian Churches which had been so long contemplated, and which was now shared in by many members of the Synod and of the Congregations who had previously opposed such a Union.

The Churches referred to are four in number—viz., the Presbyterian Church of Canada in connection with the Church of Scotland, the Canada Presbyterian Church (composed of the old United Presbyterian Church and Free Church, which had united in 1861), the Church of the Maritime Provinces in connection with the Church of Scotland, and the Presbyterian Church of the Lower Provinces (composed of the United Presbyterian Church and the Free Church in those Provinces, which had united in 1860.)

In 1870, June 4th, the subject was brought before the Synod (Minutes p. 31) by a letter received from the Moderator of the Canada Presbyterian Church, requesting the appointment of a Committee authorized to meet with similar Committees of the other Churches, and to deliberate as to the desirableness and practicability of a Union, and to prepare some basis or plan of Union to be submitted to the several Churches. A similar document was brought before the Supreme Courts of the other Churches and each of the Synods appointed a Committee in terms of this letter.

On the 7th June an overture was presented to the Synod from the Congregation of Lindsay setting forth (Minutes, 1870, p. 37) the desirableness of a Union with the Canada Presbyterian Church, and craving the Synod to take steps in the premises. As a Committee had already been appointed to meet similar committees for this purpose, "the Synod resolved that further action on the overture was unnecessary."

It has been objected that the Synod proceeded unconstitutionally in taking action in this matter without an overture. There are, however, in the Synod's records several instances of business originating in other modes than by overture. For example, in 1852 (Minutes of 1852, p. 20) the Synod, of its own motion, appointed Mr. McGill and the Hon. Judge McLean to express its views regarding the desirableness of union among the Presbyterians of Canada. In 1844 (Syn. min. 1844 p.p. 14,15) the Synod, of its own motion, appointed a Committee to draft an Act declaring the Spiritual Independence of the Church, and adopted the same. This is, perhaps, the most important Act on the Statute

Book of the Church. In 1855 (Synod minutes of 1855, p. 22, 23) the Synod, of its own motion, appointed the Temporalities' Board, and decided the disposal of the revenue derived from the Temporalities' Fund. These instances, and others which might be cited, are sufficient to show that the Synod may and does initiate business of its own motion. As the Synod has frequently acted on overtures prepared during its sessions by individual members, *a fortiori* it is competent for the Synod, if no formal objection is made, to initiate any business which may seem to require attention. In this instance, however, an overture was received from the Congregation of Lindsay, but as the Synod had anticipated the subject by the appointment of a Committee, it was resolved that "further action was unnecessary."

It may be added that the requirements of the Barrier Act, have been rigidly observed in the disposal of this question.

MEETING OF COMMITTEES.

The Committee of Synod, appointed in June, 1870, met at Montreal in September of the same year, with similar Committees from the other Churches. Remarkable unanimity prevailed, and after three days' deliberation, they were able to agree to a draft basis of Union. In the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, at its meeting in June, 1871, it was *unanimously* resolved (Minutes of 1871, p. 37,) "that the Synod adopt the report and record their satisfaction with the manner in which the Committee have discharged their important trust." The number of the Committee was increased to twelve. This Committee met with similar Committees of the other churches in September, 1871, when some modifications of the previous terms were agreed to and the Committee reported favourable progress to the Synod in 1872. The Synod (Minutes for 1872, p. 41) with the exception of one member, who dissented from the proposed disposal of the Temporalities' Fund, again *unanimously* approved of the Report of the Committee and re-appointed them.

CLERGY RESERVE FUND.

At the meeting of Synod in 1873, differences of opinion arose as to some details of the terms of Union, chiefly in regard to the final disposition of the Temporalities' Fund. This Fund, forming a large portion of the property of the Church, arose mainly out of the "Clergy Reserves" of the old Province of Canada, and as the disposal of it has given rise to differences of opinion, it seems desirable to glance at its history.

In 1774, an Imperial Act (14 Geo. III, cap. 83, sec. 5) was passed, providing, "That the Clergy of the said Church (of Rome) may hold, receive and enjoy, their accustomed dues and rights, with respect to such persons only as shall profess the said religion;" and "That it shall be lawful for His Majesty to

make provision out of the residue of the said accustomed dues and rights, for the encouragement of the Protestant religion, and for the maintenance and support of a Protestant Clergy."

In 1791, when the old Province of Canada was divided into Upper and Lower Canada, and a Constitution given to each Province, an Imperial Act, known as "The Constitutional Act," (31 Geo. III, cap. 31, sec. 36) declares that it was His Majesty's desire to be enabled to make a permanent appropriation of lands in the said Provinces "as may best conduce to the due and sufficient support and maintenance of a Protestant Clergy within the said Provinces in proportion to such increase as may happen in the population and cultivation thereof," and then enacts that one-seventh of the Crown Lands be reserved for that purpose. The lands thus reserved were commonly known as the "Clergy Reserves."

The Clergy Reserves, given "for the maintenance and support of a Protestant Clergy," were at first claimed as her exclusive property by the Church of England. The members of the Church of Scotland, however, demanded a proportion on the ground that their Church was also recognized as a Protestant Church by the Statute Book of the Realm. Their claim presented at first to the Provincial Legislatures, was carried to the Imperial authorities, and in 1828 a Committee of the Imperial Parliament was appointed to consider it. The opinion of the Law Officers of the Crown being asked regarding it, was given thus:—"When your Lordships desire the Judges to state if any other Clergy (than the Clergy of the Church of England) are included, what other? we answer that it appears to us that the Clergy of the Established Church of Scotland do constitute one instance of such other Protestant Clergy. And although in answering your Lordships' question we specify no other Church than the Protestant Church of Scotland, we do not thereby intend that besides that Church, the Ministers of other Churches may not be included under the term Protestant Clergy." In accordance with this opinion, concurred in by the Committee, the Imperial Parliament enacted that the Clergy of the Church of Scotland should receive their own proportion of the Clergy Reserves, and that the Government should have the right to apply the proceeds of the sale of any of these reserve lands, if they saw fit, to *any Protestant Clergy*.

In 1840 an Imperial Statute (3 & 4 Vic., cap. 78) was passed uniting the Provinces of Upper and Lower Canada, which declares, "It is expedient to provide for the final disposition of the lands called Clergy Reserves in Canada, and for the appropriation of the yearly income arising or to arise therefrom, for the maintenance of Religion and the advancement of Christian knowledge in the said Province," and in the 5th section enacts "that the share allotted and appropriated to the Church of Scotland in Canada shall be expended for the *support and maintenance of Public worship and the Propagation of religious knowledge*."

In 1853 a Bill was passed in the Imperial Parliament conceding to the Canadian Legislature the power to alter the appropriation of the Clergy Reserves, and to make such provision with regard to their future proceeds as might be deemed advisable; but existing interests in connection with the Reserves were not to be interfered with, and the annual stipends received from them by Protestant Clergy were to be continued during the lives of the incumbents.

In 1854 the Canadian Parliament passed an Act for the secularization of the Clergy Reserves, under the provisions of which these Reserves were handed over to various municipalities for secular purposes. The life interests, however, of incumbents were preserved. These interests were commuted by the Canadian Act of Secularization, a capital sum being received in lieu of annual stipends.

The total amounts thus paid to the different parties possessing a claim on the Reserves were (Appendix No. 35 to Proceedings and Journals of Canadian Parliament for 1856):

Aggregate to the Church of England.....	£275,851 5 2 stg.
Aggregate to the Church of Scotland.....	127,448 5 0 "
To Rev. Messrs. Boyd, Rogers and Smart of the United Synod of the Presbyterian Church of Upper Canada.....	2240 11 0 "
To Wesleyan Methodist Ministers.....	9768 11 0 "
To Roman Catholic Clergy of Upper Canada.....	20,932 15 0 "
	£436,241:7:2 "

So valuable did these Reserves ultimately become, that, after making provision for all vested rights, the amount distributed amongst the Municipalities of Upper Canada in the year 1858 alone, was \$341,120.44, or £70,000 stg.; and on the 1st January, 1860, there still remained of Clergy Reserve Lands unsold in Upper and Lower Canada, no less than 724,812 acres.

The sum of £127,448 5s. 0d. (subsequently augmented by private contributions,) received on behalf of Ministers being members of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland—the Government having distinctly refused to commute with individual ministers—became what is now known as the Temporalities' Fund of the Church.

It was resolved (Synod Min. for 1856, p. 22, 23) that the interest of this fund be applied in the following manner: (1.) For the payment of £112 10s. cy., per annum to each of the commuting ministers—73 in number. (2.) For the payment of £100 per annum to each of eleven ministers, who were on the Roll of Synod at the date of commutation, but not at the passing of the Imperial Act of 1853. (3.) For the payment to all ministers, not so provided for, of £100 a year if the funds admit of it; and if the sum to be disposed of for this purpose (increased by such annual subscriptions as may be received for the sustentation of the Church) shall at any time be insufficient to give

£100 a year, the whole sum shall be divided among the claimants, but the division shall not be continued after the allowance to each minister has fallen to £50. It was further agreed and declared that the guaranteed sum of £112 10s. should, on the death of any of the recipients, revert to the general fund.

Objection has been taken that the disposal of the fund now proposed, is in violation of a provision made by the Synod at the time of Commutation, (Minutes of 1855, January, page 7): "The following, however, to be a fundamental principle, which it shall not at any time be competent for the Synod to alter, unless with the consent of the ministers granting such power and authority; and also, that it shall be considered that all persons who have a claim to such benefits shall be ministers of the Presbyterian Church of Canada in connection with the Church of Scotland, and that they shall cease to have any claim on, or be entitled to, any share of said Commutation Fund whenever they shall cease to be ministers in connection with said Church."

To this it may be replied *first*, that the Synod clearly contemplated a possible future disposition of the fund different from that originally made, for it states the terms on which such change may be effected, namely, "with the consent of the ministers granting such power and authority;" *second*, that of the original commuting ministers, only *thirty-three* remain, of whom *twenty-seven* favour the proposed disposal of the fund; *third*, that the Synod of to-day, being the undoubted legal representative of the forty deceased commuting ministers, inherits their powers under the Act of Commutation; *fourth*, that the Synod has all along claimed absolute power over the fund, and has from time to time, and in a variety of ways, exercised that power.

REVENUE OF THE FUND.

The present annual revenue of the Fund is about \$32,000 appropriated in the following manner:—

Payments to 30 commuting ministers, each, say \$450.....	\$13,500
" " 8 non-commuting ministers, " 400.....	3,200
" " Queen's College, annually.....	2,000

and the balance, after defraying the expenses of management, to the payment of \$200 per annum to each of the other ministers on the Synod's roll in the order of seniority, *as far as the Fund will admit*. For some years past the Synod, by its Sustentation Fund, made up by the voluntary contributions of the people, has regularly provided for the payment of a like sum of \$200 to each of the remaining ministers and ordained missionaries on its roll and in the active service of the Church. The average annual amount raised for this purpose has been \$8,615 for the past seven years. In addition to this, a considerable sum, say from \$3,000 to \$4,000 per annum has been at the same time regularly contributed for local missions under the surveillance of the several Presbyteries.

FIRST REMIT ON UNION.

At the meeting of Synod in 1873, while evident harmony of sentiment prevailed in regard to the desirableness of the Union itself, the proposed doctrinal basis, and the resolutions respecting Church government, relations to other Churches, modes of worship, &c., differences of opinion, as has been stated, arose in regard to the final disposition of the Temporalities' Fund. It was resolved to send down the basis of Union with accompanying resolutions, including that regarding the Temporalities' Fund, to Presbyteries, in terms of the Barrier Act, and also, with a view to ascertain the mind of the whole Church upon the question, to Kirk-Sessions and Congregations,—though this sending to Kirk-Sessions and Congregations was not demanded by either the Constitution or the practice of the Church. At the following meeting of Synod it was found that out of 11 Presbyteries, 119 Sessions, and 125 Congregations which reported, 1 Presbytery, 16 Sessions, and 11 Congregations voted *NAY*, while 20 Congregations made no return.

In order to meet, if possible, objections that had been raised, the Synod, at its meeting in 1874, consented to two alterations. It was agreed (1) to insert a preamble to the Basis setting forth that "it would be for the glory of God and the advancement of the cause of Christ that the negotiating churches should unite and thus form one Presbyterian Church in the Dominion, independent of all other churches in its jurisdiction, and under authority to Christ alone, the Head of His Church, and Head over all things to the Church." (2.) That the resolution respecting the Temporalities' Fund be amended in the form in which it now appears in the appendix to this statement.

THE SECOND REMIT.

The Basis and Resolutions,* thus modified, were sent down anew to Presbyteries, Kirk-Sessions and Congregations, with instructions to report thereon to an adjourned meeting of Synod to be held in Toronto on the third of November, 1874. This *second* reference was made with the desire to ascertain the mind of the Church on these alterations.

The course followed in referring this subject to an *adjourned meeting* of Synod, as well as the origination of the question in the Supreme Court without an overture, was that taken by the American Presbyterian Churches—Churches that have always guarded the Presbyterian form of Government with jealous care. In 1869, during the negotiations for Union, they adjourned from May till November to consult the Presbyteries of the two contracting Churches relative to the final Basis of Union. Their Union, as is well known, was consummated at the adjourned meeting, and, it may be added, has been productive of the happiest results.

* See Appendix.

The same procedure was followed by the three other Churches that are parties to these negotiations.

The Synod met at Toronto on the 3rd November, 1874, and received returns; besides which, immediately after the rising of the Synod, further returns reached the acting clerk which, but for the absence of the stated clerk, to whom they had been addressed, would also have been laid on the Synod's table. The full returns are as follow:—*Ten* Presbyteries voted *YEA*: none voted *NAY*. The single Presbytery that had voted *NAY* in June returned a majority in November of ten to five for Union. One Presbytery sent no return. This Presbytery, however, voted *YEA* in June, and is known to be still *unanimously* in favour of Union. *Eighty-nine* Kirk-Sessions voted *YEA*, *twelve* voted *NAY*, *thirty-seven* sent no returns: *one hundred and four* Congregations voted *YEA*, *ten* voted *NAY*, *thirty-six* sent no returns.*

FINAL DECISION.

When the result of these returns had been carefully ascertained and laid before the Synod it was resolved, after full discussion, by a vote of 68 to 17, that "the Synod, having heard the report of the Committee appointed to examine the Returns to the Synod's Remit on Union do now receive the Report and adopt the Preamble, Basis and Resolutions contained in the said Remit as the Articles of Union between the four negotiating Churches..... and do now resolve to consummate the union on the ground of these Articles after the Meeting of this Synod in June next, provided that the necessary legislation in regard to the Church and College property, with a view towards the consummation of Union, shall, by that time, have been secured."

It only remains to add that the necessary Legislation has been obtained in all the Provinces.

THE SYNOD OF THE MARITIME PROVINCES.

In the Synod of the Church of the Maritime Provinces in connection with the Church of Scotland, similar steps were taken. After full deliberation it was resolved, in October last, by a vote of 26 to 7: "That, having regard to the interests of the Church in these Provinces in connection with the Church of Scotland,—to the unanimous votes of this Synod at five previous meetings in favour of the principles of Union, and of proceeding with negotiations for the purpose of carrying it into effect,—to the fact that three-fourths of the Congregations in connection with our Synod have voted with practical unanimity in accordance with the well-understood mind of this Synod,—to the views avowed in the cause of Union in other Colonies, by the Mother Church,—and, above all,

* This summary is made up from the figures printed in the minutes of the adjourned meeting of Synod held in Toronto, 3d November, 1874, page 13, and the supplementary returns above referred to, which are duly certified by Principal Snodgrass, the acting clerk.

to the advancement of the Kingdom of the Great Head in this Dominion,—this Synod resolves to take steps, in full concert with the other negotiating Churches, to consummate the Union of Presbyterians throughout the Dominion."

The other two of the four negotiating Churches, after similar long and careful consideration of the question, voted very harmoniously in favour of Union. In the General Assembly of the Canada Presbyterian Church there were only *two* dissentients, while in the Synod of the Presbyterian Church of the Lower Provinces there was complete unanimity.

It is of course, much to be desired that *all* the members of the negotiating Churches could unanimously accept the proposed Union—a Union felt by its promoters to be fraught with incalculable benefit to the cause of the Church of Christ in this great Dominion. Too frequently, in remote and thinly settled districts the people either suffer from the want of religious ordinances, or there are found rival churches of the same denomination struggling for an existence, and self-denying ministers enduring, through loyalty to their respective churches, the hardships and discouragements of diligent but ill-requited labours. In more favoured localities, if there is not sometimes a redundancy of energies and resources that might be turned to good account elsewhere, there would most certainly flow advantages to the masses in crowded centres of population by better concerted action and more harmonious co-operation than it is found practicable in present circumstances to secure. The impetus which the Union would impart to the Missionary enterprises of the Church, Home and Foreign, cannot be overestimated. Should it result in nothing more than the institution of a Mission to our Roman Catholic fellow-countrymen speaking the French language, upon a basis worthy the magnitude and importance of the interests involved, it is not too much to say that all the time and thought and anxiety, (not to speak of the sacrifice of cherished predilections on the part of very many,) which these negotiations have cost, will be amply repaid by the advantages which the Union will assuredly bring with it.

Without undervaluing the benefit derived from our partial Endowment, contributing as it does in some degree to the independent position which is, we think, desirable for the Clergy, and not looking beyond the Provinces of Ontario and Quebec with which we are most familiar, it is not to be questioned that the actual value of the Church property which will be brought into the United Church by the Canada Presbyterian Church, will be vastly more than we have to offer—even with our Temporalities' Fund thrown into the scale. The accumulated capital of their Widows' and Orphans'

Fund is larger than our own. To Queen's University and Morrin College they will add two well-equipped Theological Colleges, each provided with new, elegant and costly buildings. Against our 141 ministers, they will place 338; for our 179 Congregations, they will bring into the Union 650; and for 17,247 communicants, they will show 50,702.

Without burdening this statement with figures, it may be fitly concluded with the following comparative estimate of the relative numbers of the four Churches negotiating for Union, from recent statistical re- turns:—

CHURCHES.	No. of Ministers.	Average Stipend.	No. of Congregations.	No. of Vacant Charges.	No. of Elders.	No. of Communicants.	SABBATH SCHOOLS.	
							Teachers.	Scholars.
Canada Presbyterian Church.	338	\$ 700	650	78	1,957	50,702	4,094	43,536
Pres. Ch. of Can. in connection with the Ch. of Scotland...	141	842	179	17	609	17,247	1,193	11,487
Church of Lower Provinces...	124	947	138	17	832	18,082	1,710	13,401
Ch. of the M. P. in connection with the Ch. of Scotland...	31	874	41	9	228	4,622	474	4,970
	634	840	1,008*	121	3,656	90,653	7,471	73,394

* NOTE.—A number of these are double charges, represented in the Church Courts by one Minister and one Elder each.

It is confidently believed that most of those who have recorded their votes against this Union have been largely influenced by a fear that an affirmative vote on their part might be accepted as an evidence of disloyalty to the Parent Church, and that it might be so regarded by the General Assembly. In this view of the case it is hoped that the General Assembly may express its sympathy with the movement, and its readiness to continue, so far as altered circumstances may permit, those generous efforts which in the past have been so signally beneficial to Scottish Presbyterians in Canada.

JOHN COOK, D.D.

JOHN JENKINS, D.D.

GEORGE DALRYMPLE FERGUSON, B.A.

DANIEL M. GORDON, B.D.

JAMES CROIL, Agent of the Church.

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APPENDIX.

PROPOSED TERMS OF UNION OF THE PRESBYTERIAN CHURCHES
THROUGHOUT THE DOMINION.

PREAMBLE.

The Presbyterian Church of Canada in connection with the Church of Scotland, the Canada Presbyterian Church, the Church of the Maritime Provinces in connection with the Church of Scotland and the Presbyterian Church of the Lower Provinces, holding the same doctrine, government, and discipline, believing that it would be for the glory of God and the advancement of the cause of Christ that they should unite and thus form one Presbyterian Church in the Dominion, independent of all other Churches in its jurisdiction, and under authority to Christ alone, the Head of His Church and Head over all things to the Church, agree to unite on the following Basis, to be subscribed by the Moderators of the respective Churches, in their name and on their behalf.

BASIS.

1. The Scriptures of the Old and New Testaments, being the Word of God, are the only infallible rule of faith and manners.
2. The Westminster Confession of Faith shall form the subordinate standard of the Church; the Larger and Shorter Catechisms shall be adopted by the Church, and appointed to be used for the instruction of the people:—it being distinctly understood that nothing contained in the aforesaid Confession or Catechisms, regarding the power and duty of the Civil Magistrate, shall be held to sanction any principles or views inconsistent with full liberty of conscience in matters of religion.
3. The government and worship of this Church shall be in accordance with the recognized principles and practice of Presbyterian Churches, as laid down generally in the "Form of Presbyterian Church Government," and in "The Directory for the Public Worship of God."

The aforesaid Churches further agree to the

FOLLOWING RESOLUTIONS:—

I.—RELATIONS TO OTHER CHURCHES.

1. This Church cherishes Christian affection towards the whole Church of God, and desires to hold fraternal intercourse with it in its several Branches, as opportunity offers.
2. This Church shall, under such terms and regulations as may from time to time be agreed on, receive ministers and probationers from other Churches, and especially from Churches holding the same doctrine, government, and discipline with itself.

II.—MODES OF WORSHIP.

With regard to modes of worship, the practices presently followed by congregations shall be allowed, and further action in connection therewith shall be left to the legislation of the United Church.

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III.—FUND FOR WIDOWS AND ORPHANS OF MINISTERS.

Steps shall be taken, at the first meeting of the General Assembly of the United Church, for the equitable establishment and administration of an efficient Fund for the benefit of the widows and orphans of Ministers.

IV.—COLLEGIATE INSTITUTIONS.

The aforesaid Churches shall enter into union with the Theological and Literary Institutions which they now have; and application shall be made to Parliament for such legislation as shall bring Queen's University and College, Knox College, the Presbyterian College, Montreal, Morrin College, and the Theological Hall at Halifax, into relations to the United Church similar to those which they now hold to their respective Churches, and to preserve their corporate existence, government and functions, on terms and conditions like to those under which they now exist; but the United Church shall not be required to elect Trustees for an Arts Department in any of the Colleges above named.

V.—LEGISLATION WITH REGARD TO RIGHTS OF PROPERTY.

Such legislation shall be sought as shall preserve undisturbed all rights of property now belonging to congregations and corporate bodies, and, at the same time, not interfere with freedom of action on the part of congregations in the same locality desirous of uniting, or on the part of corporate bodies which may find it to be expedient to discontinue, wholly or partially, their separate existence.

VI.—HOME AND FOREIGN MISSIONARY OPERATIONS.

The United Church shall heartily take up and prosecute the Home and Foreign Missionary and Benevolent operations of the several Churches, according to their respective claims; and with regard to the practical work of the Church and the promotion of its Schemes, whilst the General Assembly shall have the supervision and control of all the work of the Church, yet the United Church shall have due regard to such arrangements through Synods and Local Committees, as shall tend most effectually to unite in Christian love and sympathy the different sections of the Church, and at the same time to draw forth the resources and energies of the people in behalf of the work of Christ in the Dominion, and throughout the world.

VII.—GOVERNMENT GRANTS TO DENOMINATIONAL COLLEGES.

In the United Church the fullest forbearance shall be allowed as to any difference of opinion which may exist respecting the question of State grants to Educational Establishments of a Denominational character.

RESOLUTION REGARDING THE DISPOSAL OF THE TEMPORALITIES' FUND.

The Temporalities' Fund shall remain, as at present, in the hands of a Board, the membership of which shall be continued after the consummation of the Union, by the remanent members having power to fill vacancies caused by death, resignation or otherwise; and the administration of the Fund shall continue on the same principles and for the same purposes as at present, until the vested rights of all Ministers and Probationers shall have lapsed; and these rights shall be held to be the following:—(1) The annual receipt by Ministers now receiving four hundred and fifty dollars (\$450), four hundred dollars (\$400), or two hundred dollars (\$200), of the same amount during their lifetime and good standing in the Church. (2) The annual receipt of two thousand dollars (\$2000), in perpetuity by the Treasurer of Queen's College; and (3) the annual receipt of two hundred dollars (\$200), by all the Ministers who shall be on the Synod Roll at the time of the Union, and by all recognized Probationers and Licenciates engaged in active service, during their lifetime and good standing in the Church:—All salaries of two hundred dollars (\$200) to be increased to four hundred (\$400), each, when the recipients of them shall have retired, with the consent of the Church, from the active duties of the ministry. The Temporalities' Board shall

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if necessary, draw upon the capital of the Fund, in order to meet the aforesaid requirements. As soon as the Fund or any part of it shall no longer be required for these purposes, it shall, with the exception of the aforesaid annual payment to Queen's College of two thousand dollars (\$2000), or the same capitalized, be appropriated to a Home Mission Fund for aiding weak charges in the United Church.

NAME OF THE UNITED CHURCH.

It was further agreed by the Synod to suggest that the United Church be styled, "THE PRESBYTERIAN CHURCH IN CANADA," and the Clerk was instructed to intimate this to the Churches in the Lower Provinces. and to respectfully ask their concurrence.

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